

FROM THE EDITOR'S DESK

The tragedy of Karbala that occurred on the 10th of Muharram, 61 AH on the bank of river Euphrate teaches many lessons. It impresses upon us that no sacrifice is too great for the sake of truth and justice and laying down one's life for such a noble cause is no death but martyrdom which is the eternal life. As the Holy Qur'an says "martyres are not dead but they are alive in the real sense of the word getting sustenance from Allah". The tragedy of Karbala also embodies the message that compromise on matters of principle for a temporary worldly gain is the most disgraceful course to follow as it leads to perpetual damnation.

The great Imam Hussain son of Hazrat Ali (RDA) was sure of the dire consequence of his determined stand against the rule of the wicked and tyrant Yazeed, for his little band of kith and kin and a few companions, saw what was written large on the walls. He fully realised that he and his seventy two companions were no match to a 4000 strong force under the command of Ibne Sa'ad. But this demonstration of force could not subdue him in the least. He clung to his position by persistently refusing to acknowledge the wicked Yazeed as the ruler of the nascent Islamic state. Surrounded on a small spot with river flowing closeby, they were deprived of water for three consecutive days. Every one of them with his and her unshakeable faith in Allah and their great leader bore

their harrowing plight. On the third day which was the 10th of Muharram all the near and dear ones of the great Imam and himself embraced martyrdom, fighting with unparalleled gallantry.

Thus Hazrat Imam Hussain (RDA) and his companions wrote the history of Islam with their blood as is evident from the events of the ensuing centuries. An ailing son of Hazrat Imam Hussain (RDA) named Ali who later received the designation of Zayn-ul-Abidin was the solitary exception who was spared. Imam Hussain's struggle and martyrdom has left an indelible mark in the Islamic history. His name has come down to us as a symbol of good and supreme sacrifice.

The defiant spirit shown at Karbala by Hazrat Imam Hussain was not a mere ephemeral phenomenon. It runs in the blood of the Muslims and manifested itself again and again against all forms of injustices.

The spirit of Karbala is universal. It is like the sun which sets at one place to rise again at another. It has remained a source of inspiration to the Muslims all over the world since the Hussaini spirit has been at work behind every freedom movement in the Muslim history. The very existence of Pakistan owes itself to the same spirit. It appeared on the map of the world as the result of a dauntless struggle against forces opposed to Islam.....FARID

ما سوا الله را مسلمان بنده نیست
پیش فرعونے سرش افگنده نیست

IMAM HUSAIN'S PRAYER TO ALMIGHTY ALLAH BEFORE MARTYRDOM

"O Almighty Allah: I know the consequences (of this battle) but despite my repeated requests my followers do not leave me alone. My brother, sister, children may all be sacrificed for Thee. O Emperor of emperors accept my humble sacrifice, I pray to Thee that the love of children may not stand in the way of my Sacrifice (which is purely for Thee). Pray uphold my bravery. **Grant me 'taufique' (moral courage) so that I may offer my head for Thy Cause like a brave man (who fears none except Thee),** and bury my kins without uttering any words of anguish which you have forbidden to utter, except those of gratefulness, patience and perseverance as ordered by Thee".

CALL FROM THE MINARET

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DUTIES TOWARDS NON-MUSLIMS AS NON-MUSLIMS

(1) Duties towards all non-Muslims irrespective of their being friendly or inimical.

(2) Particular attitude towards those non-Muslims who are either friendly or neutral.

(3) Particular attitude towards those non-Muslims who are active enemies of Islam and Muslims.

(3) PARTICULAR ATTITUDE TOWARDS THOSE NON-MUSLIMS WHO ARE ACTIVE ENEMIES OF ISLAM AND MUSLIMS:

(a) Duties of Omission:

ENDS:

Preservation of Islam and Muslims.

(i) Befriending active enemies, who are devoted to the destruction of Islam and Muslims, and establishing with them intimate relations, even though they are near relatives, prohibited:

There are several verses in the Holy Qur'an which bear reference to this problem. We quote all the important ones herein below: Every such verse relates, without exception, only to those non-Muslims of the days of Qur'anic Revelation—Pagans, Jews and Christians—who were sworn enemies of

Islam and whose active hostility towards Muslims had reached the highest limits. They had it as their permanent mission to do all in their power for destroying and annihilating Islam and Muslims. It was, thus, for protecting Islam and Muslims against their enemies and not out of spite for non-Muslims as such, that the following verses were revealed, and they hold good wherever and whenever similar situation arises. The rationality and justice of laying down this duty is obvious and must be accepted by every reasonable human being.

The Holy Qur'an says:

"Let not the Believers take for friends or helpers infidels rather than believers: if ye do that, in nothing will there be help from Allah: except (entering into some no-war pact with them) by way of precaution, that ye may guard yourselves from them..." (III: 28).

"Oh ye who believe! take not into your intimacy those outside your ranks: they will not fail to corrupt you. *They only desire your ruin: Rank hatred has already appeared from their mouths: Something far worse is hidden in their hearts.* We have made plain to you the Signs, if ye have wisdom. Ah! ye are those who love them, but they love you not, —though ye believe in the whole of the Book. When they meet you, they say, 'We believe'; but

when they are alone, they bite of the very tips of their fingers at you in their rage. Say: 'Perish in your rage; Allah knoweth well all the secrets of the heart'. If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if ye are constant and do right, not the least harm will their cunning do to you; for Allah compasseth round about all that they do." (III : 118-120).

"*They but wish that ye should reject Faith, as they do, and be on the same footing (as they);* but take not friends from their ranks until they flee in the Way of Allah (from what is forbidden). But if they turn renegades seize them and slay them; and (in any case) take no friends or helpers from their ranks:. . . ." (IV: 89).

"Already have We sent you word in the Book, that when ye hear *the Signs of Allah held in defiance and ridicule*, ye are not to sit with them unless they turn to a different theme; if ye did, ye would be like them. For Allah will collect the Hypocrites and those who defy Faith—all in Hell;...." (IV : 140).

"Oh ye who believe! take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turn to them (for friendship) is of them. Verily Allah guideth not a people unjust." (V: 54).

"Oh ye who believe! take not for friends and protectors those who take your religion for a mockery or sport,—whether among those who received the Scripture before you, or among those who reject Faith; But fear ye Allah, if ye have Faith (indeed)."

(V: 60).

"When thou seest men engaged in vain discourse about Our Signs, turn away from them unless they turn to a different theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of the ungodly." (VI: 68).

"But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, or seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them; for Allah is Oft-Forgiving, Most Merciful." (IX : 5).

"Oh ye who believe! Take not for Protectors your fathers and your brothers if they love infidelity above faith: If any of you do so, they do wrong." (IX : 23)

"Oh Prophet! Strive hard against the Rejecters and the Hypocrites (to combat the evils of their hostility). And be firm against them. Their abode is Hell,—an evil refuge indeed." (IX : 73).

"They (i.e., the Hypocrites) swear by Allah that they said nothing (evil), but indeed they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out: this revenge of theirs was (their) only return for the bounty with which Allah and His Messenger had enriched them! If they repent, it will be best for them. But if they turn back (to their evil ways), Allah will punish them with a grievous penalty in this life and in the Hereafter: they shall have none on earth to protect

or help them.” (IX : 74).

“O ye who believe! Fight the (hostile) infidels who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him”. (IX : 123).

“Thou wilt not find any people who believe in Allah and the Last Day, befriending those who oppose Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred...” (LVIII : 22).

“O ye who believe! take not My enemies and yours as friends (or protectors),—offering them (your) love, even though they have rejected the Truth that has come to you, and *have driven out the Prophet and yourselves (from your homes), (simply) because ye believe in Allah your Lord!* If ye have come out to strive in My Way and to seek My Good Pleasure (take them not as friends), holding secret converse of love (and friendship) with them: for I know full well all that ye reveal. And any of you that does this has strayed from the Straight Path. *If they were to get the better of you, they would behave to you as enemies, and stretch forth their hands and their tongues against you for evil; and they desire that ye should reject the Truth.* Of no profit to you will be your relatives and your children on the Day of Judgment: He will judge between you: For Allah sees well all that ye do.” (LX : 1-3).

“Allah only forbids you with regard to those who fight you for (your) faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in the circumstances),

that do wrong.” (IX : 9).

(ii) *Firmness against the enemies of Islam enjoined:*

“Muhammad is the Messenger of Allah; and those who are with him are strong against (the evils of) the Rejectors..” (XLVIII : 29).

(iii) *Mightiness against the enemies of Islam enjoined:*

“... (The quality of true Muslims should be that they should be) mighty against the (hostile) Rejectors. . .” (V : 57).

(iv) *Building up military strength in the highest possible measure, as a safeguard against dangers from the side of the enemies of Islam, enjoined:*

“Against them (i.e., your enemies) make ready your Power to the utmost of your strength, including steeds of war, to strike terror into (the hearts of) the enemies of Allah and your enemies, and other besides, whom ye know not, but whom Allah doth know. Whatever ye shall spend in the Cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly.” (VIII : 60).

(v) *Fighting against the enemies with the fullest enthusiasm and to the finish, in order to defend Islam and Muslims and make them safe, in case the non-Muslims create a state of war, enjoined:*

“Oh Messenger! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will conquer two hundred: if a hundred, they

will conquer a thousand of the Rejectors: for these are a people without understanding.” (VIII: 65).

“To those against whom war is made, permission is given (to fight), because they are wronged; —and verily Allah is Most Powerful for their aid; —(they are) those who have been expelled from their homes in defiance of right,—(for no cause) except that they say, “Our Lord is Allah”, Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorate in abundant measure. . . .” (XXII : 39, 40).

*(b) Duties of Commission:
END:*

Promotion of Peace, Justice and Goodwill among mankind.

(i) Maintaining the attitude of readiness for making peace with the enemies of Islam in the interest of human welfare, enjoined:

“But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah: for He is the One who heareth and knoweth (all things).

Should they intend to deceive thee,—verily Allah sufficeth thee. . .” (VIII : 61, 62).

(ii) Finally, observing absolute justice in all respects and in all dealings with the enemies of Islam enjoined as bounden duty:

“Oh ye who believe! be maintainers of your pact with Allah (i.e., stand out firmly for Allah) as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is nearer to Duty: and fear Allah. For Allah is well acquainted with all that ye do.” (V : 9).

(iii) In the case of non-Muslim parents, continued service to them enjoined, even when they exert to turn a Muslim away from Islam:

“But if they (i.e., the non-Muslim parents) strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration) and follow the way of those who turn to Me (in love). In the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did.” (XXXI : 15).

**The essence of Islam is to serve God and do good to
our fellow creatures.**

In the name of Allah, the All-Compassionate, the Most-Merciful

MARTYRDOM IN ISLAM, IMAM HUSAIN'S MARTYRDOM AND, LESSONS FROM THE TRAGEDY OF KARBALA

In Islam, Martyrdom and Jihad (inward and outward) struggle for glorification of Faith) are inter-linked. The word for "Martyr" in Qur'an and in Muslim theology is Shaheed, the literal meaning of which is "present as a witness". It implies all that is understood by the Greek paprus, and the English Meryre; but it is a much more comprehensive term; for, according to Muslim law, not only those who die in witness of, or in defence of the Faith are martyrs, but also all those who die such a death as excites the compassion and pity of their fellow-men on account of their just cause.

A true martyr is one who has been slain in a religious campaign for the cause of Allah. According to Muslim law, all persons who die fighting on a battle field in defence of the faith, are exempt from the Rituals of Muslim burial (Bath and Coffin cloth), as are necessary in the case of other Muslims who die a natural death; the honour of martyrdom being such as to render their remains ritually clean.

Holy Qur'an describing the Bliss of Martyrs says that they are not dead; they are alive, — in a far higher and deeper sense than the life they have departed from. Through the gateway of death, they have entered the domain of ever-lasting life sustained by the ineffable presence of nearness of Allah:

"And do not think that those who were killed in the way of Allah are dead. No they are alive with their Rabb (Creator and

Sustainer) and are well-provided (by Him). They rejoice in what Allah has given them by His Grace, and are glad for those left behind who have not yet joined them, because neither they shall have fear nor they shall grieve. They are rejoicing in Allah's bounty and grace, and in that Allah does not waste the reward of the faithful." (3:169-171)

As for patient perseverance and prayer, enjoined in Qur'an, it is not mere passivity. It is also an earnest striving in the way of Truth, the way of Allah. Such inward striving is exerting one's self in God's way, one's own life or the lives of those who are nearest and dearest to one.

Those who meet their death in such a manner as to excite sympathy and pity of the people, such as by sudden calamity, that is, in an accident or from some malignant epidemic, disease, or in child birth, or in the pursuit of knowledge, or as a stranger in a foreign country, as stated already, are also martyrs, but they are not exempt from the rituals preceding the burial.

Jihad literally means "an effort, or a striving", and figuratively it stands for fighting in defence of the faith of Islam. It is an incumbent religious duty, enjoined in Qur'an and in Hadith for the purpose of defence of Islam and or the Muslims by repelling the evil which may be threatening them.

Long chapters in the books of Hadith

(Bukhari, Muslim, etc.) are devoted to the subject of Jihad. The following are some of the quotations on the subject from the sayings of the Holy Prophet (ﷺ):-

“God is sponsor for him who goes forth to fight in the way of God. If he be not killed, he shall return to his house with reward and booty but if he be slain, he shall be taken to paradise.”

“Guarding the frontiers of Islam for even one day is worth more than the whole world and all that is in it.

“The fire of Hell shall not touch the legs of him who shall be covered with the dust of battle in the way of God.”

In the year 60 A.H, Ameer Mu’awiyah’s son, Yazid ascended the throne. He tried to secure allegiance of Imam Hussain (RDA) but the latter refused to take the oath of allegiance on account of certain differences. Mu’awiyah tried to secure the succession of Yazid during his own lifetime.

Just at the time the people of Kufah among whom there were many adherents of Imam Hussain’s illustrious father Hazrat Ali (RDA) invited Imam Husain to make Kufah (Iraq) his home. The Imam then prepared to leave for Kufah. The surviving companions of the Holy Prophet (ﷺ) on learning of his intention, came to him and tried to dissuade him from proceeding towards Kufah on the ground that the people of that place were not known to be trustworthy. The Imam, however, stuck to his decision and left for Kufah. He encamped at a deserted place called Karbala near the western bank of the Euphrates.: “no event,” says Syed Amir Ali “in history surpasses the pathos the scenes enacted on this spot. Hussain’s apprehensions of betrayal proved to be only too true. He was overtaken by the

Yazid army under the brutal and ferocious Obaidullah ibn-Ziyad. For days their tents were surrounded; and as the cowardly hounds dared not come within the reach of the sword of Ali’s son they cut the victims off from the water of Euphrates. The sufferings of the poor band of martyrs were terrible. In a conference with the chief of the enemy, Hussain (RDA) proposed the option of three honourable conditions: (a) that he should be allowed to return to Madina, (b) be stationed in a frontier garrison against the Turks, or (c) be safely conducted to the presence of Yazid. But the commands of the Ommeyyade tyrants were stern and inexorable that no mercy should be shown to Hussain or his party, and that they must be brought as criminals before the “Caliph” to be dealt with according to the Ommeyyade sense of justice. As a last resource, Hussain besought these monsters not to war upon the helpless women and children, but to kill him and be done with it. But they knew no pity. He pressed his friends to consult their safety by a timely flight; they unanimously refused to desert or survive their beloved master. One of the enemy’s chief, struck with horror at the sacrilege of warring against the grandson of the Prophet, deserted with thirty followers “to claim the partnership of inevitable death”. In every single combat and close fight the valour of the Fatimides was invincible, but the enemy’s archers picked them off from a safe distance. One by one the defenders fell, until at last there remained but the grandson of the Prophet. Wounded and dying he dragged himself to the river-side for a last drink; they turned him off with arrows from there. And as he re-entered his tent he took his infant child in his arms; they transfixed him with a dart. The stricken father bowed his head to heaven. Able no more to stand up against his pitiless foes, stone and weary, he seated himself at the door of his tent. One of the women handed

him a cup of water to assuage his burning thirst; as he raised it to his lips he was pierced in the mouth with a dart; and his son and nephew were killed in his arms. He lifted his hands to heaven, they were full of blood, and he uttered a funeral prayer for the living and the dead. Raising himself for one desperate charge, he threw himself among the Omeyyades, who fell back on every side. But faint with loss of blood he soon sank to the ground, and then the murderous crew rushed upon the dying hero. They cut off his head, trampled on his body, and subjected it to every ignominy in the old spirit of Hind. They carried the martyr's head to the castle of Kufa, and the inhuman Obaidullah struck the mouth with a cane: (Spirit of Islam, - pp-361-52).

The tragedy of Karbala cannot fail to impress upon the minds of the readers the many lessons that it contains:

Firstly, the Imam wrote down in his own blood and that of his near and dear ones the basic principles of Islam, that is unquestioned and un-reserved submission and reconciliation to the will of Allah; and the teachings of the Holy Prophet (ﷺ), namely, peity with dignity and decorum against all odds. In other words the Imam illustrated to the Muslims in the most indelible manner that Islam, that is, their belief and faith in Allah and His Apostle is more than their life's worth. The painful and heart-piercing details of the atrocities suffered by him, his family and his companions further clarify the Imam's message: there can be no circumstances and no situations to justify a compromise on principles. This is the most courageous Message that the Imam has given to the Muslims and it will continue to inspire and strengthen the countless generations of Muslims that are to follow.

Secondly, the Imam showed to the Muslims, and for that matter to all the

humanity, that righteousness demands firmness of purpose, indomitable courage, the inexhaustible patience and boundless love. Righteousness is not compatible with pride or vanity, coercion or dictation.

Thirdly, that Faith consists of complete reliance on Allah, come what may, the consequences are besides the point. A believer has to act and not to watch or wait once his course of action is clear to him in the light of Divine teachings. A believer has also not to look for results, get excited over success or feel disheartened over defeat so long as he conscientiously follows the right path. Final reckoning rests with Allah and Karbala makes this all too clear for Muslims.

Fourthly, that sacrifice in the name of Allah and all the sufferings that one may be called upon to endure for the sake of his belief must be free from personal sentiments. They are not to be spoilt with protests and complaints. They have to be offered ungrudgingly and without demur.

These are some of the lessons to be drawn from the supreme sacrifice so readily offered by Sayyidina Hazrat Imam Hussain (RDA) at Karbala.

We somehow think in our folly that the annual ritual of wailing, chest beating, recitation of elegies and crying with profuse tears in our eyes, is enough. What we really need is to follow the spirit of Karbala to hold fast to Justice and Truth at all cost.

May Almighty Allah shower his choicest blessings on the Martyrs of Karbala and raise among us many a Hussain who could demonstrate how to live for, strive for, and even die for Islamic principles, in order to save God's good earth from usurpation by those whose lustful hunger for land and power remains ever unsatisfied. Ameen. (Courtesy: Yaqeen International) June, 1994.

Belief in the 'Hereafter'

Jafar Wafa

Belief in God and in the Day of Judgment and noble deeds are the three prerequisites of reward from the Lord---immunity from any kind of fear and all kinds of sorrow (2:62 5:69). Thus, belief in the Hereafter is second to belief in God.

According to Muslim theologians, belief in the life hereafter rests on five articles of faith: (1) human beings are a responsible species and, thus, accountable to the Creator for all actions --good, bad and indifferent; (2) the present world is ephemeral, destined to end with a few bangs on the last day known only to the Creator; (3) another universe will come into being in place of the present one and the entire race of mankind that had once lived on the earth from the inception of human life till its end will be recreated and assembled at one place for accountability of every individual soul, in a transparent, fairest and most judicious manner. (4) Those adjudged as good will be ushered in a delightful, pleasurable and permanent resort called Heaven and those adjudged as bad will find themselves in a place of torment, called Hell, (5) acquisition of luxuries or inability to acquire them in earthly life is, in the final analysis, not the criterion of real success or failure.

Belief in resurrection and accountability predates the Abrahamic faiths that originated in the land of Syriac Semites, the land known as the 'cradle of civilization'. The ancient Egyptians, having no association with the Semitic people, buried their dead monarchs in huge pyramids with all their precious jewels and other belongings to be used by them after resurrection.

The ancient Greeks believed in an underworld called Hades, the abode of the dead as well as a dark purgatory. The Zoroastrians of Persia who were of Aryan stock held similar beliefs of reward and retribution as the Semitic people had. The Hindus believed in transmigration of soul, an unending chain of birth and rebirth till attainment of Salvation or Mukti.

Coming to Abrahamic faiths--Judaism, Christianity and Islam -- the Jews believed in Heaven and Hell with the stipulation that, being God's chosen people, they will suffer the torment of Hell for a limited period ranging from three days to a few months. Christianity's Book of Revelations, included in its New Testament, contains a graphic description, in symbolic language, how six angels will blow the trumpet, one after another, signalling the destruction of the universe and finally the seventh angel's trumpet heralding the completion of "God's secret plan" and proclamation of power being dedicated to the Messiah, and so on.

The way the Qur'an presents the idea of the Hereafter is entirely different from the mythological approach of other faiths. It argues the main points that arise in one's mind as to why the life hereafter is necessary, who the sceptive are, who are inclined to disbelieve resurrection for reckoning and accountability and on what grounds they reject this idea.

The Qur'an offers three cogent reasons for life hereafter: (1) Those who realize, after pondering over the creation of galaxies after galaxies, all studded with planets and stars gliding safely on their

defined orbits without deviation, that this complex universe was not created in vain but with a purpose -- (3:191). (2) Such rational human beings also have no doubt that the Being that produced the existing creation can re-produce it for satisfying the purpose of creation, i.e., judging the performance of the best of His creation — the human kind — (10:4); (3) life hereafter is necessary “to explain to mankind as to wherein they differed among themselves and to show to the unbelievers that they were liars”— (16:39)

Similarly the Book categorises the main objectors of Hereafter. One is the group of those who opine, without sound knowledge and on mere guess work” that “there is nothing beyond our life of this world — we die and we live and nothing destroys us except Time” (45:24). The second group comprise those who consider resurrection of the dead as a scientific impossibility, saying “who will revive those bones when they have rotted away?” (36:78).

The answer to both the groups of ‘intellectuals’ who are inclined towards incredulity is provided in words meaning that such persons do not ponder over their own creation or have forgotten the fact of their own creation “from a drop of seed” and yet graduating into “open opponents” of the Creator. As to who will resuscitate the rotted bones, the doubter should be told that “He will revive them (the bones) who produced them in the first instance” (36:77-79). There is no effort to dictate from a high pedestal but to furnish argument against a wrong notion and flawed impression.

Muslim mystics (Sufis) and those who are disposed to be swayed by their reasoning, mostly based on their ‘Muraqiba’ or contemplation in search of

hidden truth, visualize three abodes, not two— the present world and the world hereafter. They interpose an abode called Barzakh (which begins from the grave till doomsday) between the present world and the Hereafter. They base their judgment on two verses of the Qur’an: One is in regard to the last wish of repentant agnostics in the throes of death to be given a respite and sent back to abode so that they could then do right kind of deeds. God’s answer to their last moment prayer is, “Nay behind them is a barrier (barzakh) until the day when they are raised”. (23:99-10)

So, there is a buffer zone between earthly life and eternal life after resurrection. The second verse from which the mystics derive support is God’s words: “We know them (the hypocrites and abostics) and we will chastise them twice thereafter they will be relegated to the painful doom” (9:101). This two time chastisement before ‘painful doom’s meaning torment in Hell after the Day of Judgment, suggests chastisement in the earthly life and in the buffer zone after death and before resurrection.

They further suggest that in this world physical body is prominent while the soul is hidden and whatever pleasure or pain affects the soul is through the medium of the body. In the second abode (Barzakh) the pleasure and pain will be experienced by the soul directly, the body being non-existent.

In the third and final abode, the world after the Day of Judgment, both the soul and the body will become prominent, but the body will be quite different from this world’s physical mould; they will be in accordance with the nature of deeds performed by every soul during life on earth.

How Muslim Inventors Changed The World

Paul Vallely

From coffee to cheques and the three-course meal the Muslim world has given us many innovations that we in the West take for granted. Here are 20 of their most influential innovations:

(1) The story goes that an Arab named Khalid was tending his goats in the Kaffa region of southern Ethiopia, when he noticed his animals became livelier after eating a certain berry.

He boiled the berries to make the first coffee. Certainly the first record of the drink is of beans exported from Ethiopia to Yemen where Sufis drank it to stay awake all night to pray on special occasions. By the late 15th century it had arrived in Makkah and Turkey from where it made its way to Venice in 1645.

It was brought to England in 1650 by a Turk named Pasqua Rosee who opened the first coffee house in Lombard Street in the City of London. The Arabic “qahwa” became the Turkish “kahve” then the Italian “caffe” and then English “coffee”.

(2) The ancient Greeks thought our eyes emitted rays like a laser, which enabled us to see. The first person to realise that light enters the eyes, rather than leaving them, was the 10th century Muslim mathematician, astronomer and physicist Ibn al Haitham.

He invented the first pin-hole camera after noticing the way light came through

a hole in window shutters. The smaller the hole, the better the picture, he worked out, and set up the first camera Obscura (from the Arab word “qamara” for a dark or private room).

He is also credited with being the first man to shift physics from a philosophical activity to an experimental one.

(3) A form of chess was played in ancient India but the game was developed into the form we know it today in Persia. From there it spread westward to Europe – where it was introduced by the Moors in Spain in the 10th century and eastward as far as Japan. The word “rook” comes from the Persian “rukḥ”, which means chariot.

(4) A thousand years before the Wright brothers, a Muslim poet, astronomer, musician and engineer named Abbas ibn Firnas made several attempts to construct a flying machine. In 852 he jumped from the minaret of the Grand Mosque in Cordoba using a loose cloak stiffened with wooden struts.

He hoped to glide like a bird. He didn't. But the cloak slowed his fall, creating what is thought to be the first parachute, and leaving him with only minor injuries.

In 875, aged 70, having perfected a machine of silk and eagle's feathers he tried again, jumping from a mountain. He flew to a significant height and stayed aloft

for 10 minutes but crashed on landing concluding, correctly, that it was because he had not given his device a tail so it would stall on landing. Baghdad international airport and a crater on the moon are named after him.

(5) Washing and bathing are religious requirements for Muslims, which is perhaps why they perfected the recipe for soap which we still use today. The ancient Egyptians had soap of a kind, as did the Romans who used it more as a pomade.

But it was the Arabs who combined vegetable oils with sodium hydroxide and aromatics such as thyme oil. One of the Crusaders most striking characteristics, to Arab nostrils, was that they did not wash.

Shampoo was introduced to England by a Muslim who opened Mahmoed's Indian Vapor Baths on Brighton seafront in 1759 and was appointed Shampooing Surgeon to Kings George IV and William IV.

(6) Distillation, the means of separating liquids through differences in their boiling points, was invented around the year 800 by Islam's foremost scientist, Jabir ibn Hayyan, who transformed alchemy into chemistry, inventing many of the basic processes and apparatus still in use today — liquefaction, crystallisation, distillation, purification, oxidation, evaporation and filtration.

As well as discovering sulphuric and nitric acid, he invented the alembic still, giving the world intense rosewater and other perfumes and alcoholic spirits (Al though drinking them is forbidden, in Islam). Ibn Hayyan emphasised systematic experimentation and was the founder of

modern chemistry.

(7) The crank-shaft is a device which translates rotary into linear motion and is central to much of the machinery in the modern world, not least the internal combustion engine. One of the most important mechanical inventions in the history of humankind, it was created by an ingenious muslim engineer called alJazari to raise water for irrigation.

His "Book of Knowledge of Ingenious Mechanical Devices" (1206) shows he also invented or refined the use of valves and pistons, devised some of the first mechanical clocks driven by water and weights, and was the father of robotics. Among his 50 other inventions was the combination lock.

(8) Quilting is a method of sewing or typing two layers of cloth with a layer of insulating material in between. It is not clear whether it was invented in the Muslim world or whether it was imported there from India or China.

However, it certainly came to the West via the Crusaders. They saw it used by Saracen warriors, who wore strawfilled quilted canvas shirts instead of armour. As well as a form of protection, it proved an effective guard against the chafing of the Crusader's metal armour and was an effective form of insulation — so much so that it became a cottage industry back home in colder climates such as Britain and Holland.

(9) The pointed arch so characteristic of Europe's Gothic cathedrals was an invention borrowed from Islamic architecture. It was much stronger than the rounded arch use by the Romans and

Normans, thus allowing the building of bigger, higher, more complex and grander buildings.

Other borrowings from Muslim genius included ribbed vaulting, rose windows and dome-building techniques. Europ's castle were also adapted to copy the Islamic world's – with arrow slits battlements, a barbican and parapits. Square towers and keeps gave way to more easily defended round ones. The architect of Henry V's castle was a Muslim.

(10) Many modern surgical instruments are of exactly the same design as those devised in the 10th century by a Muslim surgeon called al-Zahrawi. His scalpels, bone saws, forceps, fine scissors for eye surgery and many of the 200 instruments he devised are recognisable to a modern surgeon.

It was he who discovered that catgut used for internal stitches dissolves away naturally (a discovery he made when his monkey ate his lute strings) and that it can be also used to make medicines capsules.

In the 13th century, another Muslim medic named Ibn-e-Nafis described the circulation of the blood, 300 years before William Harvey discovered it. Muslim doctors also invented anaesthetics of opium and alchhol mixes and developed hollow needles to suck cataracts from eyes in a technique still used today.

(11) The windmill was invented in 634 for a Persian caliph and was used to grind corn and draw up water for irrigation. In the vast desert of Arabia, when the seasonal streams ran dry, the only source of power was wind which blew steadily

from one direction for months. Mills had six or 12 sails covered in fabric or palm leaves. It was 500 years before the first windmill was seen in Europe.

(12) The technique of inoculation was not invented by Jenner and Pasteur but was devised in the Muslim world and brought to Europe from Turkey by the wife of the English ambassador to Istanbul in 1724. Children in Turkey were vaccinated with cowpox to fight the deadly smallpox at least fifty years before the West discovered it.

(13) The fountain pen was invented for the Sultan of Egypt in 953 after he demanded a pen which would not stain his hands or clothes. It held ink in a reservoir and, as with modern pens, fed ink to the nib by a combination of gravity and capillary action.

(14) The system of numbering in use all round the world is probably Indian in origin but the style of the numerals is Arabic and first appears in print in the work of the Muslim mathematicians al-Khwarizmi and al-Kindi around 825.

Algebra was named after al-Khwarizmi's book, Al-Jabr wa-al-Muqabilah, much of whose contents are still in use. The work of Muslim maths scholars was imported into Europe 300 years later by the Italian mathematician Fibonacci.

Logarithms and much of the theory of trigonometry came from the Muslim world. And Al-Kindi's discovery of frequency analysis rendered all the codes of the ancient world soluble and created the basis of modern cryptology.

(15) Ali Ibn-e-Nafi, known by his nickname of Ziryab (Blackbird) came from Iraq to Cordoba in the 9th century and brought with him the concept of the three-course meal — soup, followed by fish or meat, then fruit and nuts. He also introduced crystal glasses (which had been invented after experiments with rock crystal by Abbas ibn Firnas)

(16) Carpets were regarded as part of paradise by mediaeval Muslims, thanks to their advanced weaving techniques, new tinctures from Islamic chemistry and highly developed sense of pattern and arabesque which were the basis of Islam's non-representational art.

In contrast, Europe's floors were distinctly earthly not to say earthy, until Arabian and Persian carpets were introduced. In England, as Erasmus recorded, floors were "covered in rushes occasionally renewed, but so imperfectly that the bottom layer is left undisturbed, sometimes for 20 years, harbouring expectoration, vomiting, the leakage of dogs and men, ale droppings, scraps of fish and other abominations not fit to be mentioned". Carpets, unsurprisingly, caught on quickly.

(17) The modern cheque comes from the Arabic "Saqq", a written vow to pay for goods when they were delivered, to avoid money having to be transported across dangerous terrain. In the 9th century, a Muslim businessman could cash a cheque in China drawn on his bank in Baghdad.

(18) By the 9th century, many Muslim

scholars took it for granted that the earth was a sphere. The proof, said astronomer Ibn-e-Hazm, "is the Sun is always vertical to a particular spot on Earth". It was 500 years before that realization dawned on Galileo.

The calculations of Muslim astronomers were so accurate that in the 9th century they reckoned the Earth's circumference to be 40, 253.4 Km — less than 200 Km out. Al-Idrisi took a globe depicting the world to the court of King Roger of Sicily in 1139.

(19) Though the Chinese invented saltpetre gunpowder, and used it in their fireworks, it was the Arabs who worked out that it could be purified using potassium nitrated for military use. Muslim incendiary devices terrified the Crusaders.

By the 15th century they had invented both a rocket, which they called a "self-moving and combusting egg", and a torpedo — a self-propelled pear-shaped bomb with a spear at the front which impaled itself in enemy ships and then blew up.

(20) Mediaeval Europe had kitchens and herbgardens, but it was the Arabs who developed the idea of the garden as a place of beauty and meditation. The first royal pleasure gardens in Europe were opened in 11th century Muslim Spain. Flowers which originated in Muslim gardens include the carnation and the tulip. (Courtesy : DAWN)

ISLAM AND CAPITALISM

Capitalism did not originate in the Islamic world as it came into being only after the invention of the machine – which took place by chance in Europe.

Capitalism was imported into the Islamic world at a time when it was under European domination. Together with the wave of development, it spread into the Islamic world which suffered from poverty, ignorance, illness and backwardness. This made some people think that Islam approves of capitalism, with both its evils and merits. They also claim that there are no provisions in the Islamic law or regulations such as might be in conflict with capitalism. They argue that as Islam permitted individual ownership it must likewise permit capitalism.

In answer to this accusation it might suffice to point out that capitalism cannot prosper or grow without usury and monopoly both of which were prohibited by Islam about one thousand years before the existence of capitalism.

But let us tackle the question at some greater length. If the invention of the machine had taken place in the Islamic world, how would Islam have faced the economic development resulting from such invention? How would Islamic legislations and laws have organised work and production?

There is consensus of opinion among economists – including those who are opposed to capitalism i.e. Karl Marx – that capitalism at the start brought about great

progress and rendered considerable services to humanity. Production was increased, means of communications were improved and national resources were exploited at a larger scale. The standard of living among the working classes became higher than when they were mostly or completely dependent on agriculture.

But such a glorious picture did not last long because the natural development of capitalism, as they say led to the amassing of wealth in the hands of capitalist owners and to a relative diminution of the properties owned by the working classes. This enabled the capitalist owners to use workmen – the real producers in communist eyes – in considerably stepping up the production of various commodities but the wages paid to workmen were too low to ensure decent life, because the employers took all the profits and spent them leading a life of luxury and corruption.

Besides this the scanty wages paid to workmen did not enable them to consume all the production of capitalist countries. This led to the accumulation of surplus production. As a result of this the capitalist countries began to look for new markets for their surplus production, which in turn gave rise to colonialism with all its incessant conflicts among different nations over markets and raw material resources. Destructive wars were the inevitable outcome of all this.

Moreover the capitalist system is

always exposed to periodic crises resulting from depression caused by low wages and the scantiness of world consumption in relation to increasing production.

Some propagandists of materialism refer all the problems of the capitalist system to the nature of capital itself rather than to any ill-will or desire for exploitation on the part of the capitalists. Such naive and strange reasoning means that man with all his emotions and thoughts is but a helpless creature in the face of the power of economy.

There is no doubt that Islam would have encouraged the good and progressive achievements that were brought about by capitalism in its early stage. But Islam would not have left capitalism without a legislation to organise it and to preclude any exploitation which might result from ill-will on the part of the employers or from the very nature of capital. The Islamic principle which was laid in this respect entitles the workmen to share the profit with their employers. Some Maliki jurisprudents went so far as to give to the employee an equal share in the profit. The employer provides all capital and the workman does the work; the two efforts are equal and accordingly they are entitled to an equal share in the profit.

The above mentioned principle illustrates Islam's great concern with the establishment of justice. Such concern for the establishment of justice was voluntarily introduced by Islam. It was not forced thereon by any economic exigency nor was it the result of the struggle among classes which is regarded by the propagandists of certain economic doctrines as the sole

effective factor in the development of economic doctrines relations.

In the beginning industry consisted of simple manual work involving a small number of workmen who worked in simple workshops. The above mentioned principle would have organised the relation between work and capital on an equitable basis such as Europe had never had.

Economists say that the development of capitalism from its early benevolent phase to its present morbidly evil phase was accompanied by its increasing dependence on national loans. This led to the creation of banks which carried on financial operations, and advanced loans in return for some interest. Without that such loans as well as the majority of banking operations are based on usury which is expressly prohibited by Islam.

On the other hand, tough competition which is another feature of capitalism leads to the destruction of minor companies or to their merger into major ones. This encourages monopoly which is also prohibited by Islam, as is borne out by some sayings of the Prophet. He said: "*He that monopolises is a wrong doer.*" Because Islam prohibited usury and monopoly it would have been impossible for capitalism to develop under Islam into its present evil stage which involves exploitation, colonialism and war.

What would have been the fate of industry if it had originated under Islamic rule?

Surely Islam would not have restricted industry to minor workshops whose profit

is shared by the employer and the workman. Production would have rather grown but the relationship between the employer and workmen would have developed on different lines from those outlining the development of the employer-employee relations in Europe in the nineteenth and twentieth centuries. It would have developed in accordance with the basic principles of Islam such as the above mentioned principle which provides for an equal division of profit between the workmen and their employer.

By so doing Islam would have avoided resorting to usury or monopoly and would have precluded the injustice to which workmen are subjected under capitalism when they are exploited and left to suffer poverty and humiliation.

It would be foolish to suggest that Islam could not have established such justice without first passing through hard ordeals, class conflicts and economic pressures which would ultimately lead to the amendment of its legislations. It is proved beyond all doubt that Islam had been ahead of all nations in dealing with the questions of slavery, feudalism and early capitalism. In so doing Islam was not acting under any outside pressure whatsoever. It was rather acting voluntarily and in accordance with its own conception of eternal equity and justice scoffed at by the communist writers. On the other hand it is a fact that Russia, a model communist state, itself passed directly from feudalism to communism without passing through the intermediary stage of capitalism. In this way Russia – which adopted the doctrine of Karl Marx – practically puts to the lie Marx's theory regarding the phases

of development which, he says, every state has to experience.

As to colonialism, wars and exploitation of peoples it should be pointed out that Islam is firmly opposed to all these as well as to all the other universal evils engendered by capitalism. It is not one of the principles of Islam to colonise other peoples or to wage any war against others for the purposes of exploitation. The only war approved by Islam is that which is waged against aggression or is meant to spread the word of God where its peaceful dissemination is rendered impossible by the force of arms.

The communists and their like allege that colonialism is an inevitable phase in human development. They add that colonialism could not have been averted by any doctrines or moral principles since it was essential an economic phenomenon resulting from a surplus in the production of industrialised countries and the need for foreign outlets for marketing such surplus.

Needless to say, Islam does not recognize such nonsense about the inevitability of colonialism. Besides, the communists themselves say or profess that Russia will solve the problem of surplus production by reducing both working hours and workmen's role in production. The solution which communism professes to have found may be used by other systems as well.

History bears witness that colonialism has been an ancient human propensity. It did not originate with capitalism; although capitalism with its modern weapons of

destruction rendered it more ferocious. As to the exploitation of the vanquished, Roman colonialists were more ruthless and monstrous than their modern counterparts.

History furnishes us with best evidence to the effect that Islam has been the cleanest of all systems as far as war is concerned. Islamic wars have always been free from exploitation as well as subjection of others. Therefore, if the industrial revolution had taken place in Islamic countries, Islam would have solved the problem of surplus production without resorting to war or colonisation. Besides, it may be said that the problem of surplus production is an outcome of the capitalist system in its present form only. In other words if the basic principles of capitalism are changed, the problem would not exist.

As against this the ruler in the Islamic state shall not remain helplessly indifferent towards the problem of the accumulation of wealth in the hands of a few people while the majority are suffering from poverty and deprivation. Such amassing of wealth is contrary to the principles of Islam which expressly prescribed that wealth should be fairly distributed among all people lest it should be confined to the rich only. The ruler in Islam is charged with the enforcement of Sharia (Islamic law) by all means at his command without any injustice or harm to anyone. In this respect, the ruler is invested with full and unlimited powers within the bounds set by God's law – the law that precludes the accumulation of wealth. We might refer in this respect to the law of inheritance which ensures that the wealth left by each generation is properly distributed.

Reference should also be made to Al-zakat which prescribes that 2½% of the capital and profit should be annually earmarked for the poor. In addition, Islam explicitly prohibits the hoarding up of wealth. It likewise prohibits usury which is the basic factor in the accumulation of capital. Moreover the relationships among the members of Islamic society are based on reciprocal responsibility rather than exploitation.

It should also be added that the Holy Prophet (ﷺ) ensured for officials of the state certain rights including the basic necessities of life: *"If a person who is charged with work for us (i.e. the state) has no wife, he shall have one; if he has no dwelling place, he shall have one, if he has no servant, he shall have one, if he has no animal, he shall have one."*

Such guarantees are not to be confined to officials of the state only. They are the basic necessities required by every person. They can be obtained in return for work done in the service of the state or through any profession or occupation from which society may benefit. If the state ensures the basic necessities for its officials it must also ensure the same for every working individual in the state. This is evident from the fact that the public Treasury is responsible for supporting those who are unable to work owing to the insufficiency of their means.

All the above mentioned facts emphasize the responsibility of the state to ensure by all means the basic necessities for workers. It is of no great importance as to by what means it is that such necessities are provided to the

workers; what really matters is the principle which guarantees that profit and loss shall be equally shared by all members of the nation. By providing such necessities for workers Islam protects them against exploitation besides ensuring a decent life for all.

Islam would not have allowed capitalism to grown into the monstrous forms which are presently prevalent in the "civilised" West. The Islamic legislations – whether originally prescribed by Sharia or newly adopted to face new developments within the framework of Sharia – would not have allowed the capitalists to exploit the working people or suck their blood. Islam would have precluded all the evils of capitalism including colonisation, war and the enslaving of people.

Islam, as usual, is not content with the mere enactment of economic rules and laws. In addition to law, Islam also makes use of moral and spiritual incentives which are satirised by the communists because they see that such values have no practical significance in Europe. But in Islam moral and spiritual values are not separated from practical considerations. Islam has a unique manner of combining and harmonising both the purification of the spirit and the organisation of the community. The individual is never left to wonder how to reconcile the ideal and the practical. Islam formulates its legislations on a moral basis so that the moral values are always in harmony with the legislation. In this way, each side supplements the other without any fear of conflict or divorcement.

Islamic morality prohibits and discourages all forms of luxury and sensuality which are inevitable results of

the amassing of wealth in the hands of a few people. Along with this, Islam also prohibits being unjust to employees or underpaying them. As the amassing of wealth is an outcome of injustice to employees it invariably means that it must also be discouraged. Islam calls on people to spend their money in the way of God – even if that should lead to disposing of all one's property. It is because the rich people spend their money on themselves rather than in the way of God that the majority of the people live in poverty and deprivation.

The spiritual elevation of men brought about by Islam brings them closer to God and makes them renounce all worldly pleasures and profits in striving to attain God's pleasure and in expectation of His recompense in the other world. There is no doubt that a man who keeps his peace with God and has faith in the other world, in heaven and hell, will not rush madly for the amassing of wealth or resort to exploitation or injustice for the realization of his selfish ends.

In this way the moral and spiritual edification will pave the way for economic legislations which aim at curbing the evils of capitalism. Consequently, when such legislations are made they are sure to be complied with not because of fear of punishment but rather because people would be acting according to the dictates of their conscience.

In conclusion, it should be made clear that the monstrous capitalism which is currently prevalent in Islamic world is not a part of Islam and consequently Islam cannot be held responsible for its evils. (Courtesy: Hadyul Islam, Volume 28 No. 5, 1404 H).

HEROES OF ISLAM

HAZRAT HASAN IBN ALI (RDA)

The patronymic name of Hazrat Hasan is Abu Muhammad. He was born at Madinah in the third year of Hijra in the middle of the month of Ramadhan. The Prophet of Allah (ﷺ) himself performed the sacred ceremony of reciting the Azan (the call to prayer) in his ears and named him Hasan. According to authentic reports which have come down to us, the upper portion of his body, from the face to chest resembled that of the Prophet. It has been reported that Hazrat Siddiq Akbar took him on his shoulder and said, "By Allah; He resembles the Prophet, and has no resemblance with Ali. Hazrat Ali (RDA) who was standing by his side was smiling and his face shone with great happiness.

Hazrat Hasan (RDA) was very kind and benevolent. He possessed a vast treasure of knowledge and was very righteous. After the martyrdom of Hazrat Ali (RDA) he took over the Caliphate for a period of seven months. Thereafter truce was concluded with Hazrat Muawiya (RDA) and he left the office of Caliphate in his favour.

Once Hazrat Hasan heard a person invoking Allah to grant him ten thousand Dirham. He came home and sent the amount to him. He has often been heard saying, "It fills me with great humiliation to the house of Allah on some ride and not on foot. It has been reported that Hazrat Hasan performed the Hajj twenty times on foot in his life. Every time during his journey camels were available for him if he desired to have some ride, but he never rode the

camels. he went on foot all the way. Twice he gave all his belongings in the way of Allah and kept nothing with him, and distributed everything he had among the poor people.

Hazrat Hasan (RDA) was so very famous for his generosity and kindness and spent money generously for the benefit of the poor persons. It happened many times that he purchased gardens having defensive walls. But as he came to know that the persons from whom he had purchased had gone poor, returned the gardens to them without asking for the return of the amount he had paid. Over and above this, it is said that he had never said "No" to any person that came to him with a request for some favour or help.

It is reported that Hazrat Hasan (RDA) was once travelling with one of the family members of Hazrat Zubair. They passed the night under the dried up palm tree. The other person said. I wish if there were dates with the palm-tree. Hazrat Hasan said, "Do you wish to have dates?" He replied in affirmative. Hazrat Hasan raised his hands and offered his supplication. In no time the palm tree grew green with its fruit of dates. The camel driver who was accompanying them exclaimed with amazement, "Ah-ha what a singular sorcery it is? Hazrat Hasan said. "It is not sorcery but the acceptance, by Allah, of the supplication offered by the progeny of Prophet". His companion climbed up the tree and plucked the dates that were enough for all of them.

Hazrat Hasan (RDA) died of poison that was given to him by some person. It is stated that he was given poison six times earlier. And at this time he said, "This is a deadly poison". His liver was torn to pieces with the effect of the fatal poison. Hazrat Hussain (RDA) came home weeping and enquired of his brother about the person who poisoned him. He replied, "Why?" "I shall kill him", said Hussain. Again he said, "If the person who has poisoned me is the same about whom I have hardly any doubt. Allah will inflict grievous punishment on him, and Allah is He Who would never let go such a treacherous person unpunished. If it is not he but some other person who has poisoned me, I do not like a sinless person to be murdered for nothing.

The writer of the Khazinatul Asfia has further said in continuation of Hazrat

Hasan's words that, "By Allah in whose grip is my life, if I were be given the option to take revenge from the person, I would not enter paradise till that person too was admitted into Paradise.

Hazrat HASAN did not disclose the name of the person who poisoned him. It is said that it was his wife Ja'ada binte Ash'as with whom Yazid bin Muawiyya had conspired to poison him, because Hazrat Hasan's existence was a great hindrance in the way of Yazid to be declared as the genuine heir apparent to his father to be raised to the office of Caliphate. There was a clear clause in the treaty which was concluded between Hazrat Hasan and Hazrat Muawiyya that Hazrat Hasan would be the next Caliph (Allah knows best). (Courtesy: Yaqeen International).

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NEWS IN BRIEF

Muslims, Christians vow to jointly combat terror

Catholic and Muslim religious leaders at unprecedented Vatican meetings vowed on to work together to combat violence and terrorism, especially when carried out in God's name.

At the end of three days of meetings, the 58 scholars and leaders — 29 from each side — issued a 15-point joint declaration which also included an appeal for the defence of minority religions.

The meetings came two years after the pope gave a speech alleging Islam was violent and irrational, sparking angry protests in the Middle East. The Muslims formed their group to refute that speech and seek better mutual understanding.

"We profess that Catholics and Muslims are called to be instruments of love and harmony among believers, and for humanity as a whole, renouncing any oppression, aggressive violence and terrorism, especially that committed in the name of religion, and upholding the principle of justice for all," the declaration said.

It also called for respect for religious minorities, adding that they should be "entitled to their own places of worship, and their founding figures and symbols they consider sacred should not be subjected to any form of mockery or ridicule".

The declaration's words about avoiding

mockery or ridicule appeared to be a reference to events in 2006, when a Danish newspaper printed cartoons of the Holy Prophet (ﷺ), sparking violent protests in the Islamic world.

Earlier in the day, Pope Benedict said Muslims and Christians shared moral values and should defend them together.

"There is a great and vast field in which we can act together in defending and promoting the moral values which are part of our common heritage," the German-born pope said.

"We should thus work together in promoting genuine respect for the dignity of the human person and fundamental human rights, even though our anthropological visions and our theologies justify this in different ways."

The Vatican has also participated in inter-faith talks launched this year by Saudi Arabian King Abdullah, who will meet other heads of state in New York to promote his initiative.

These and other dialogues reflect a new urgency Muslim leaders have felt after the Sept 11 attacks, the "clash of civilisations" theory and the pope's 2006 speech in Regensburg showed a widening gap between the world's two largest faiths.

Pope Benedict said the Catholic-Muslim Forum, the official name for this dialogue now set to take place every two years, was "now confidently taking its first steps".

Pope decries Godless nature of societies

Pope Benedict XVI warned that modern culture is pushing God out of people's lives, causing nations once rich in religious faith to lose their identities.

Benedict celebrated a Mass in the Basilica of St Paul Outside the Walls to open a worldwide meeting of bishops on the relevance of the Bible for contemporary Catholics.

Today, nations once rich in faith and vocations are losing their own identity, under the harmful and destructive influence of a certain modern culture," said Benedict, who has been pushing for religion to be given more room in society.

The Vatican said despite Benedict's efforts to improve relations with Communist China, no bishops have come from the mainland, although there are prelates from Macau and Hong Kong.

Surely they tried, I mean the Holy See tried but obviously they could not make agreement," Hong Kong Cardinal Joseph Zen told AP Television News as he entered the basilica.

May be the Holy See welcomes someone that they (the Chinese) would not allow," he said, adding that China might try to send a bishop who is not acceptable to the Holy See.

Chinese bishops have not been allowed to travel to similar meetings in the past.

Ties between the Vatican and China's

communist government have long been strained. Beijing objects to the Vatican's tradition of having the pope name his own bishops, calling it interference in China.

China appoints bishops for the state sanctioned Catholic church. In recent years, some of those bishops have received the Vatican's tacit approval.

Still, many of the country's estimated 12 million Catholics worship in congregations outside the state-approved church with bishops loyal to the pope.

A document prepared for the meeting rejects a fundamentalist approach to the Bible and said a key challenge was to clarify for the faithful the relationship of scripture to science.

A rabbi will address the conference what is believed to be the first time a Jew has participated in such a meeting.

Responsibility rests on world leaders

THE UN's Culture for Peace conference that was convened at the initiative of Saudi King Abdullah and attended by leaders from across the world... adopted a resolution presented by the Saudi monarch that religion cannot be used to justify terrorism or promote intolerance and bigotry.

This conference was held at a time when a general belief prevails that religion is the root cause of conflicts among countries and that there is a clash between civilisations. Today a war is going on in the Middle East, while the fire of conflict has encircled Central Asia, Pakistan and Afghanistan. Apparently, it appears that

this is a war between the West and the Islamic world. A section of the media and intellectuals in the Islamic world as well as some conservatives and the media in the West have been engaged in strengthening the idea that it is a war between Islam and Christianity. This has become clearer after 9/11.

Although the war started by the US is linked to strategic interests it has been termed as a war against terror and now is being promoted as a war against Islamic terrorism. It cannot be ruled out that the war started by the US gave rise to such realities which are no more an idea. In some countries, militants are fighting this war as a sacred one. This idea is gaining ground which is a very dangerous sign.

An in-depth study reveals that some important countries introduced religious intolerance in international relations. But the world community does not dare to blame them for this offence. The US did not attack Iraq on religious grounds nor did the Al Qaeda exist there. When Iraq was turned into a graveyard and no weapons of mass destruction were found, the bogey of Al Qaeda was created to justify this attack. Later, within a short span, a war that started for altogether different purposes was turned into a religious war. For this act all those leaders

were responsible who were sitting at this conference.

The US president told the conference that he was directed by God to restore peace and would not tolerate those who were spreading religious violence. He is the same man who while attacking Afghanistan and Iraq had said that with these attacks God would be happy. It is really strange that in the 21 century, the president of the US which was a secular state should be saying such things...

A few years ago, the US thought that it could easily conquer Afghanistan and Iraq and it found a directive from God to do so. Today when defeat in the war against terror is clear [the president] has been directed to restore peace.

Keeping in mind the subject and the times no doubt this conference was very important. But world leaders will have to do more. It is not a matter of war between Muslims and Christians and Jews. The mother of all ills... and the think-tanks and world leaders whose wrong policies led the world to this situation. Today, if world leaders really want to restore peace and introduce a culture of peace, they will have to implement this resolution in letter and spirit.—



بعد ہم اور آپ کا استدلال یہ تھا کہ فتوحات میں آئندہ نسلوں کا بھی حق ہے اگر یہ تمام زمینیں فاتحین میں تقسیم کر دی جاتیں تو پھر آنے والی نسلوں کیلئے کچھ باقی نہیں رہتا۔ لہذا حضرت عمرؓ کے اس اقدام کا نتیجہ تھا کہ زرعی پیداوار کی آمدنی مال گزاری کی صورت میں دس کروڑ بیس لاکھ درہم تک پہنچ گئی اور اس سلسلے میں یہ بات قابل لحاظ ہے جس کی طرف حضرت عمرؓ بن عبدالعزیز نے توجہ دلائی کہ جبر کے ذریعے حکومت کرنے والوں کو نہ دین کی لیاقت تھی نہ دنیا برتنے کا سلیقہ اور یہی وجہ ہے کہ امیر المومنین عمرؓ کے عہد میں مال گزاری دس کروڑ بیس لاکھ درہم تک پہنچی مگر حجاج بن یوسف کے ہزار ظلم و جبر کے باوجود عراق کی یہ آمدنی دو کروڑ آٹھ لاکھ درہم سے زائد نہ ہو سکی۔

کسی معاشرے کے استحکام کیلئے ضروری ہے کہ اہل نظر تازہ بستیاں بھی آباد کریں، رسل و رسائل اور آمد و رفت کے لئے زیادہ سے زیادہ سہولتیں فراہم کی جائیں، لہذا عہد فاروقی کا معاشرہ اس سلسلے میں بھی ایک نہایت مستحکم اور ارتقاء پذیر معاشرہ ہے کہ جس میں نئے نئے شہر آباد کئے گئے۔ جن میں بصرہ، کوفہ، موصل اور فسطاط قابل ذکر ہیں۔ جنہیں ایسے مقام پر آباد کیا گیا کہ جو تمام شہری سہولتوں کے فراہم کرنے میں بھی نمایاں کردار ادا کریں، اس بات کا خیال رکھا گیا کہ شہریوں کی آباد کاری ایسے مقام پر ہو جہاں پانی کے ذخائر وافر طور پر موجود ہوں جیسے بصرہ کے قریب دریائے دجلہ، اسی دریا سے پھر حضرت عمرؓ کے حکم سے

بصرہ تک نہر بھی کاٹ کے لائی گئی۔ اس طرح کوفہ دریائے فرات کے قریب آباد کیا گیا۔ پھر جونہی عہد فاروقی میں تیار کروائی گئیں ان میں نہر موسیٰ، نہر سعد، نہر امیر المومنین اور نہر معقل قابل ذکر ہیں، سرکوں کی تعمیر اور راہوں میں حفاظتی چوکیاں، سرائیں اور مہمانخانے اس معاشرے کے استحکام کا سبب بنے، معاشرے کے استحکام کیلئے ایک فلاحی اور داعی معاشرے کے لئے نظام تعلیم کی اہمیت سب سے اہم ہے، حضرت عمرؓ نے اس طرف بھی خصوصی توجہ فرمائی۔ سارے ملک میں مدارس کا جال پھیلا دیا گیا، خانہ بدوشوں اور بدوؤں کے لئے بھی لازمی تعلیم کا طریقہ قائم کیا گیا اور کچھ لوگوں کو اس کام پر مامور کیا گیا کہ وہ قبائل میں پھر کر ہر شخص کا امتحان لیں اور دیکھیں کہ اسے قرآن مجید کا کچھ حصہ یاد ہے؟ مفتوحہ ممالک میں درس قرآن کے حلقے قائم کئے گئے۔ معلم اور قاری مقرر کر کے ان کی تنخواہیں مقرر کی گئیں۔ صحابہؓ میں سے بزرگ ترین اصحاب مختلف صوبوں میں قرآن کی تعلیم کیلئے مقرر فرمائے گئے، ان میں حضرت معاذ بن جبلؓ، فلسطین میں، حضرت عبادہ بن صامتؓ، شام میں اور حضرت ابودرداءؓ، دمشق میں اشاعت اسلام اور تعلیم عامہ کی خدمات سرانجام دیتے رہے، اس تعلیمی نظام کی اشاعت عامہ کا یہ تابناک کارنامہ ہے کہ وہ تمام ممالک جو آج اسلامی ممالک کہلاتے ہیں اور جو حضرت عمرؓ کے عہد میں اسلامی ریاست کا حصہ بنے ان میں اشاعت اسلام، ترویج دین اور توسیع علوم کتاب و سنت پوری قوت کے ساتھ ہوئی اور عربی زبان کی ترویج نے معاشرے کو ہم رنگی اور ہم خیالی کا کامل نمونہ بنا دیا۔

نگاہ میں رکھا گیا انہوں نے ماضی میں نمایاں خدمات سرانجام دی تھیں یاضعف اور بیماری کی وجہ سے کسب معاش کے قابل نہ تھے اس کے علاوہ آپؐ نے سختی کے ساتھ بے ضرورت سوال کرنے والوں کو معاشرے میں پنپنے نہ دیا بلکہ محتسب کے فرائض میں اس بات کو بھی شامل کیا کہ وہ ایسے لوگوں کو تنبیہ بھی کرے اور ان کی تادیب بھی ہو جو کھانے کمانے کے قابل ہوں مگر اس کے باوجود صدقہ و خیرات لیں، آپؐ کا فرمانا تھا کہ پیشے کے اعتبار سے پست سے پست طبقے کے لوگ بھی سوال کرنے والے سے بہتر ہیں، اور اہل علم کو خاص طور سے اس بیماری سے بچانے کیلئے اعلانیہ طور پر مخاطب کر کے کہا کہ وہ مسلمانوں پر اپنا بار نہ ڈالیں۔

حضرت عمرؓ کے معاشرہ اور آپؐ کے نظام سلطنت میں عوام کی بھلائی، ان کے حقوق کا تحفظ، ان کیلئے بہتر پاکیزہ زندگی بسر کرنے کے طریقہ کار کا اہتمام، زندگی کے ہر شعبے میں نمایاں نظر آتا ہے، اتنی بڑی سلطنت، جو تقریباً چوبیس لاکھ مربع میل پر پھیلی ہوئی تھی، جس میں مسلمان بھی تھے اور غیر مسلم بھی، قدیم الایمان بھی تھے اور نو مسلم بھی لیکن اس معاشرے کا سب سے نمایاں پہلو ہر ایک کے حقوق کا تحفظ اور اس کے ساتھ آبرو مندانہ طرز عمل ہے، اس معاشرے میں رہنے والے غیر مسلموں کو ان کی عبادت گاہوں کے تحفظ کی ضمانت حاصل تھی، انہیں اپنے عقیدے کے مطابق اپنی عبادت گاہوں میں عبادت گاہوں میں عبادت کا تحفظ نصیب تھا، ان کی جان، مال، آبرو اسی طرح محفوظ تھی، جس طرح ایک مسلمان کی جان، مال، آبرو۔ اس سلسلے میں وہ معاہدے جو

مختلف اوقات میں آپؐ نے غیر مسلموں سے کیئے، تاریخ کا روشن باب ہیں، بیت المقدس کی فتح کا معاہدہ اس سلسلے کی نمایاں دلیل ہے، جس میں کہا گیا کہ اہل ایلیا کے لئے امان ہے، جان کے لئے مال کے لئے، کلیسا اور صلیب سب کے لئے، تندرست اور بیمار کے لئے اور شہر میں بسنے والے تمام مذہب والوں کے لئے، پھر ان عہد ناموں پر مکمل عمل درآمد کیا گیا۔ شام کی فتح کے بعد حضرت ابو عبیدہؓ کو فرمان لکھا اس میں تحریر تھا، کہ اہل ذمہ پر کوئی ظلم نہ ہونے پائے نہ کوئی ان کو نقصان پہنچائے اور نہ کوئی ان کا مال کھائے، اہل ذمہ سے کئے ہوئے سارے معاہدے پورے کئے جائیں۔

پھر اس معاشرے میں جبر کا اس طرح انسداد کر دیا گیا کہ حکومت کے محصولات سے لے کے عام معاملات تک خوشدلانہ تعلقات زندگی کے ہر شعبے میں جاری و ساری ہو گئے، عام طور سے فاتح اقوام جس بڑائی کے گھمنڈ میں مبتلا ہو جاتی ہیں اور حکمرانوں کا رویہ جو طریقہ کار اختیار کر لیتا ہے، اس کمزوری سے بھی عہد فاطمی کا معاشرہ پاک و صاف رہا، جب عراق فتح ہوا تو اس کے بعد آپؐ نے مشنوحہ زمینوں کا جو بندوبست کیا، اس میں اس بات کا اہتمام کیا، کہ مسلمان معاشرہ میں جاگیر دارانہ نظام رواج نہ پائے لہذا جو زمینیں شاہی خاندان یا مفروروں اور باغیوں کی تھیں انہیں رفاہ عامہ کے کاموں کے لئے وقف کر دیا گیا، اور باقی تمام زمین قدیم قبضہ داروں کو لگان مقرر کر کے سونپ دی گئی اور اس میں آپؐ نے سورۃ الحشر کی آیت نمبر 10 سے استدلال کیا جس کا پہلا فقرہ ہے والذین جاء وامن

پھر جو معاوضے مقرر کئے گئے ان میں ناموری کو پیش نظر نہیں رکھا گیا، بلکہ خدمات کو رہنما اصول بنایا گیا، مثلاً شرکائے بدر کا معاوضہ پانچ ہزار درہم فی کس، شرکائے احد کا معاوضہ چار ہزار درہم فی کس، فتح مکہ سے پہلے کے اصحاب ہجرت کیلئے تین ہزار درہم اور فتح مکہ کے بعد ایمان لانے والے حضرات کیلئے دو ہزار درہم فی کس مقرر ہوا۔ معاوضوں کے تعین میں ایک اور قابل ذکر خصوصیت یہ ہے کہ جو تنخواہ جن اصحاب کیلئے مقرر کی گئی وہی تنخواہ انکے غلاموں کو بھی عطا فرمائی گئی گویا اس طرح نسل انسانی کی وحدت کا وہ تصور جس پر یہ معاشرہ قائم ہوا، اس میں تمیز بندہ و آقا کو عملاً ختم کر دیا گیا۔ کسب حلال ہی کے سلسلے میں یہ بات بھی حضرت عمرؓ کے نافذ کردہ معاشرتی نظام کا خاصہ ہے کہ جس میں آپؐ نے بغیر کام کئے گزر بسر کرنے کا بھی مستقلاً سد باب کر دیا، عام طور سے ہوتا یہ ہے کہ اگر سرکار دربار کی فیاضیاں انعام و اکرام کی صورت میں بلا استحقاق ہونے لگیں تو اس سے ایک خاص طبقہ مفت خوروں کا پیدا ہو جاتا ہے اور جب کسی قوم میں مفت خوری رواج پاجائے تو اس کی قوت کار کمزور ہوتے ہوئے محض موقع پرستی اور مفت کے مال پرستی اور کاہلی کے ساتھ گزر بسر کرنے کی بیماری عام ہو جاتی ہے۔

حضرت عمرؓ نے اپنے عہد کے معاشرے کو اس بیماری سے بچانے کا بھی پورا اہتمام کیا، آپؐ نے جن کی تنخواہیں خوراک یا وظائف مقرر کئے ان لوگوں کی خصوصیات کے یہ پہلو توجہ طلب ہیں، یا وہ ایسے لوگ تھے کہ جنہیں آئندہ کی فوجی خدمات کے لئے

علمائے حکومت کیلئے اور تقرری کا یہ فرمان مجمع عام میں پڑھ کر سنایا جاتا تھا، تاکہ یہ کوئی خفیہ دستاویز نہ ہو بلکہ عوام علمائے حکومت کی غلط روی کا احتساب کرنے کی پوزیشن میں ہوں۔ پھر جب کوئی شخص عامل مقرر کیا جاتا تو اس کے اثاثوں کی مکمل فہرست تیار کی جاتی اور اگر عامل بننے کے بعد کسی کے اثاثوں میں غیر معمولی اضافہ ہوتا تو اس سے جواب طلب کیا جاتا اور بعض صورتوں میں زائد اموال ضبط کئے گئے ہیں۔ اس سلسلے میں احتساب عام کا اہتمام بھی حضرت عمرؓ نے کیا، اور یہ حج کے موقع پر ہوتا تھا، جس میں ہر شخص کو احتساب کا حق تھا، اور ہر عامل جوابدہی کا پابند تھا، کسب حلال کے حصول کے لئے دوسری بات بلا معاوضہ خدمت پر پابندی اور مناسب تنخواہیں لے کر کام کرنے کی ترغیب تھی۔ اس کا اہتمام بھی حضرت عمرؓ نے کیا اور یہ بات اس لئے ضروری ہے کہ ابتداء میں تو پارسائی کے حقیقی پیکر حقیقتاً رضا کارانہ خدمت کو پسند بھی کرتے ہیں اور اس کا حق بھی ادا کرتے ہیں، لیکن بعد میں یہ طریقہ کار صرف نمائشی طور پر بے تنخواہ رہ جاتا ہے، مگر نذرانوں اور تحائف کی صورت میں کسب کا نیا انداز اختیار کر لیتا ہے، لہذا آپؐ نے اس بات کا رواج عام کیا کہ لوگ جس عہدے پر کام کریں اس کا حق الخدمت لینے میں عار محسوس نہ کریں۔

اس سلسلے میں حضرت ابو عبیدہؓ کی مثال بڑی نمایاں ہے، جو مشہور صحابی بھی ہیں، عشرہ مبشرہ میں داخل ہیں اور نامور سپہ سالار بھی ہیں، انہوں نے حق الخدمت لینے سے انکار کیا اور حضرت عمرؓ نے انہیں مشکل سے اس بات پر راضی کیا کہ وہ معاوضہ لیں،

ساتھ یکساں برتاؤ کرنا چاہیے۔

۲۔ ثبوت فراہم کرنا مدعی کے ذمے ہے۔

۳۔ فریقین ہر حالت میں صلح کر سکتے ہیں بشرطیکہ وہ خلاف

قانون معاملات میں نہ ہو یعنی اس سے کوئی حرام حلال اور کوئی

حلال حرام نہ ہونے پائے۔

۴۔ پیشی کی ایک تاریخ مقرر کی جائے۔

۵۔ معینہ تاریخ پر اگر مدعا علیہ حاضر نہ ہو تو مقدمہ یکطرفہ

فیصلہ کر دیا جائے گا۔

ان اصولوں کے بعد آپؐ نے جن لوگوں کو قاضی مقرر

کیا، ان کے انتخاب میں خدا خونی، کتاب و سنت کا علم، اثبات

رائے اور صداقت شعاری کی شہرت عامہ بنیادی اصول کے طور پر

کارفرما رہی ہے۔ اس سلسلے میں بھی تین ایسی پیش بندیاں ہیں

جنہوں نے انصاف کے شعبے کو مستحکم کر دیا۔

۱۔ قاضیوں کی تنخواہیں پیش بہا مقرر کیں۔

۲۔ قاضی مقرر کرنے کے لئے معزز اور دولت مند افراد کو

اس بنیاد پر اولیت دی کہ رشوت کا سد باب کیا جاسکے اور اس کے

ساتھ ہی ساتھ قاضی کے لئے تجارت کرنے اور خرید و فروخت

کے معاملات میں حصہ لینے پر مستقل پابندی عائد کی تاکہ منصف

ہر طرح کے دباؤ لالچ، تحریص و ترغیب سے محفوظ رہے اور انصاف

کے تقاضے مجروح نہ ہونے پائیں۔ اسی کا نتیجہ تھا کہ اسلامی

معاشرہ ایسے نظام انصاف کے زیر سایہ آ گیا کہ جس میں شاہ و گدا

کا کوئی امتیاز باقی نہ رہا۔ انصاف کے بعد انسانی معاشرے کیلئے

ایسے ذمہ داران کا وجود یا ایسا محکمے کا قیام بہت ضروری ہے جو امن

عامہ کو قائم بھی کرے اور اس کی بقاء کا ضامن بھی ہو لہذا حضرت عمرؓ

نے اسلامی ریاست کے اس معاشرے میں قیام امن کے لئے

مستقلاً پولیس کا محکمہ بھی قائم کیا۔ بازاروں میں دکانداروں کے

ناپ تول کی نگرانی، دھوکا دہی سے گاہک کو بچانے کا انتظام،

شاہراہوں پر نجی تعمیرات سے روکنے کا کام اور جانوروں پر طاقت

سے زائد بوجھ لادنے کی نگرانی بھی اسی محکمے کے سپرد تھی، پھر کسی

معاشرے کے استحکام کے لئے ضروری ہے کہ اس میں کسب حلال

کا اہتمام ہو اور کسب حلال کے لئے دو باتیں ضروری ہیں، پہلی

بات کا تعلق نظام حکومت سے ہے اور وہ ہے سرکاری ملازمین کے

لئے تنخواہوں کا معقول تعین اور عہدیداران کے لئے حدود کار کی

وضاحت، اس کے ساتھ ہی ساتھ احتساب کا ایسا کڑا نظام کہ جس

میں کوئی عہدیدار عام لوگوں کے ساتھ ناروا رویہ اختیار نہ

کر سکے۔

اس سلسلے میں بھی حضرت عمرؓ نے اپنے عاملوں کو اور

سارے عہدیداروں کو اس بات کا پابند کیا کہ وہ شان و شوکت کی

زندگی اختیار نہیں کریں گے، اہل حاجت کیلئے ان کے دروازے

کھلے رہیں گے۔ ان کے دروازوں پر دربان نہیں ہوں گے، وہ

باریک کپڑا نہیں پہنیں گے، ترکی گھوڑے پر سوار نہیں ہوں گے،

(اسلئے کہ ترکی گھوڑا اپنے قد و قامت میں بڑا رعب و دبدبہ رکھتا

ہے) چھنے ہوئے آلے کی روٹی کھانے پر پابندی تھی لیکن صرف

واحدہ (سورۃ النساء آیت نمبر 1) کہ سب انسان ایک ہی انسانی جوڑے کی پھیلی ہوئی ذریت ہیں، کسی کو کسی پر اگر کوئی فضیلت ہے تو اس کی بنیاد کوئی رنگ و نسل نہیں ہے بلکہ خدا خونی ہے، اس کی وضاحت سورۃ الحجرات میں کر دی گئی۔ اور پھر اس پورے معاشرتی نقشے کو حضور اکرم ﷺ کا خطبہ حجۃ الوداع نے یہ کہہ کے رنگ وحدت مزید واضح اور نمایاں کر دیا کہ کسی گورے کو کالے پر اور عربی کو عجمی پر کوئی فضیلت حاصل نہیں۔

پھر انہی رہنما اصولوں پر وہ معاشرہ قائم ہوا جسے خود نبی ﷺ نے تشکیل فرمایا تھا، یہی معاشرہ اور یہی ریاست انہیں اصولوں پر قائم و دائم تھی کہ حضرت ابوبکر صدیقؓ کے بعد اس کے تحفظ اور ارتقاء کی ذمہ داری حضرت فاروق اعظمؓ کے حصے میں آئی۔ اس مختصر سی تمہید کے بعد حضرات! ہمیں اس بات کا جائزہ لینا ہے کہ ان خطوط پر جنہیں قرآن وسنت نے متعین کیا، حضرت فاروق اعظمؓ کے عہد میں اس معاشرتی نظام کا نقشہء کار کیا تھا، اور وقت گزرنے کے ساتھ ساتھ اس معاشرتی نظام میں جو ارتقائی مراحل حضرت عمرؓ کی رہنمائی میں طے ہوئے، وہ کیا تھے؟

حضرات! معاشرہ انسانوں کی ایک بامقصد اجتماعی ہیئت کا نام ہے اور معاشرتی زندگی ایک دوسرے کے ساتھ مل جل کر رہنے کو کہتے ہیں، اور جہاں مل جل کر رہنے کی بات آئے گی، وہاں ایک دوسرے کے حقوق و فرائض کا تعین کئے بغیر مستحکم صورت حال پیدا نہیں ہو سکتی، جب تک کمزوروں کے حقوق کا تحفظ نہ ہو، اور طاقتوروں کو ان کی حد میں رکھنے اور فرائض کی ادائیگی پر آمادہ

کرنے کے لئے کوئی مضبوط نظام رو بہ عمل نہ لایا جائے اس وقت تک نہ معاشرتی زندگی مہذب انداز میں قائم ہو سکتی ہے اور نہ اپنے وجود کو برقرار رکھ سکتی ہے، یہی وجہ ہے کہ معاشرتی زندگی چاہے بالکل ابتدائی مرحلے ہی کی کیوں نہ ہو مگر وہ اپنے آداب و قواعد کو واضح انداز سے سب سے پہلے سامنے لاتی ہے۔

چاہے وہ محض رسوم و رواج کی ابتدائی شکل میں ہو یا قواعد و ضوابط کی صورت میں مگر اس کا واضح ہونا اور ان ضابطوں کا پاس و لحاظ معاشرتی نظام کے لئے اس کی بقاء و ارتقاء کا ضامن بھی ہے، اور اس کے لئے ایک حصار عافیت بھی، تو اس سلسلے میں سب سے پہلی بات یہ ہے کہ انسانی معاشرہ سب سے پہلے جس بات کا تقاضا کرتا ہے وہ قیام امن، تحفظ جان و مال و آبرو اور انصاف کا آسان حصول ہے لہذا عدالت کا باقاعدہ نظام اور ایسا انتظام کہ جس میں انصاف کا شعبہ انتظامیہ سے بالکل الگ آزاد حیثیت میں اپنا فریضہ سرانجام دے اور کسی قسم کے انتظامی دباؤ کا شکار نہ ہو اور مسند انصاف پر ایسے لوگوں کو فائز کیا جائے جو ہر قسم کے دباؤ سے آزاد ہو کر لوگوں کے حقوق کی حفاظت کر سکیں۔ ہم دیکھتے ہیں کہ حضرت عمرؓ نے اختیارات خلافت سنبھالنے کے چند ہی دن بعد اس شعبے کو انتظامی عہدیدارن کی ذمہ داریوں سے الگ کر کے ایسے لوگوں کو متعین کیا کہ جن کے ذمے انتظامات ریاست کا کوئی اور منصب نہیں تھا، حضرت عمرؓ نے جو رہنما اصول اس سلسلے میں ججوں کے لئے مقرر فرمائے ان میں سے چند رہنما اصول یہ ہیں:

۱۔ قاضی کو ایک منصف کی حیثیت سے تمام لوگوں کے

عہد فاروقی کا معاشرتی نظام

جناب حکیم سید محمود احمد

ریڈیو پاکستان کے سیمینار میں پڑھا گیا خصوصی مقالہ

صاحب صدر! معزز حاضرین و سامعین!!
السلام علیکم! یہ بات میرے لئے بڑے اعزاز کا باعث ہے کہ مجھے حضرت امیر المومنین سیدنا فاروق اعظمؓ کے عہد مبارک میں ان کے نافذ کردہ معاشرتی نظام پر اظہار خیال کا موقعہ نصیب ہو رہا ہے۔

حضرات! معاشرتی زندگی انسان کی ایک ایسی بنیادی ضرورت ہے وہ معاشرے کے بغیر زندگی نہیں گزار سکتا اور اگر یہ کہا جائے تو بے جا نہ ہوگا کہ معاشرہ انسان کی مجبوری ہے اور یہ مجبوری اس لئے ہے کہ زندگی کے اتنے پہلو ہیں اور اس میں انسانی زندگی کے اتنے تقاضے ہیں کہ ان سے انحراف کرتے ہوئے کسی فرد کے لئے بھی اس دنیا میں تنہا زندگی بسر کرنا ناممکن ہے اسی لئے زندگی کے روز اول سے مختلف عہد اور زمانے اور ان میں مختلف افراد اور اقوام اپنے لئے مل جل کر زندگی بسر کرنے کا کوئی نہ کوئی طریقہ اپناتے رہے ہیں اور معاشرتی زندگی کے لئے ہر قوم کے پاس اپنا ایک نظام رہا ہے کیونکہ انسان فطرتاً کچھ کمزوریاں بھی رکھتا ہے جن میں خاص طور سے اپنی ذات کا تحفظ اپنے مفاد کی حفاظت اور صرف اپنی ہی نسل کی بڑائی اور اس کے لئے زندگی کے سارے وسائل کو سمیٹ لینا اس کی کمزوری رہا ہے اس اعتبار سے جب

آپ غور کریں گے تو دنیا کے سارے معاشرتی نظام آدمی کی ذاتی اور نسلی مفاد پرستیوں کا مجموعہ نظر آئیں گے، لیکن آج ہم آپ کے سامنے اس معاشرتی نظام کا ذکر کر رہے ہیں جسے امیر المومنین حضرت سیدنا فاروق اعظمؓ نے نافذ کیا، وہ نظام اور اس کے تمام بنیادی اصول ان کے اپنے اختراع کردہ نہیں تھے بلکہ محمد رسول اللہ ﷺ پر ایمان لانے کے بعد اور قرآن مجید کو اللہ تعالیٰ کی آخری کتاب ہدایت تسلیم کرنے کی صورت میں زندگی کا جو نقشہ فاروق اعظمؓ کے سامنے تھا، وہ اللہ کا عطا کردہ نظام معاشرت اور اس کتاب ہدایت کے بیان کردہ اصول تھے جو انوار سیرت سے مزین ایک عملی طریقہ کار تھا۔